

THE BAPTIST RECORD.

OLD SERIES VOL. XXXIII.

JACKSON, MISSISSIPPI, OCT. 7, 1909.

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Wine at the Taft Banquet.

As reported in the secular press, when it became known that the entertainment committee proposed to serve wine at the banquet to be held in honor of President Taft, the Ministers' Association of Jackson made a protest against the use of wine at the banquet. They based their protest upon the following reasons:

"1. It is a matter of record that our honored guest himself has refused to partake of such beverages on similar occasions. Hence the absence of them will be a special recognition of his praiseworthy example.

"2. This course seems to be the only consistent one for a prohibition city and State to pursue.

"3. At the present stage of our prohibition legislation the educational value of the example set by the men of influence who have this banquet in charge cannot be easily overestimated. We need especially just now the influence and example of every good citizen to counteract the growing disregard of all our laws.

"4. As we see it, the entertainment committee are representing the people of Jackson and Mississippi and therefore their wishes should be respected.

"5. If there is anything to be said in the defense of the use of wine at banquets further than that of persistent custom—a custom which has been the ruin of many, it does not appear to us.

"6. This custom is recognized by a multitude of right-thinking men as clearly wrong."

On the following Sunday after this protest was presented, all the Baptist Churches, all the Methodist Churches, and the First Presbyterian Church, of Jackson, representing a membership of about 3500, endorsed the protest by passing the following resolution:

"Whereas it has come to our knowledge that the Ministers' Association has petitioned the Taft Entertainment Committee to eliminate wine from the banquet to be given in honor of our President, and whereas the petition is so directly in accord with the moral sentiment of the Christian citizenship of Jackson and Mississippi,

"Therefore be it Resolved, That this church endorses this action of our ministers and joins in a most earnest request that all intoxicating beverages be excluded from the banquet."

The matter was considered in executive session and the following letter was sent the committee from the Ministers' Association:

Jackson, Miss., Sept. 28, 1909.

Rev. W. F. Yarborough,

Chairman Special Committee,

Pastors' Union, City:

"Dear Sir—I as instructed by the Citizen's Executive Committee in charge of plans for the entertainment of President Taft that at a meeting of said committee held Tuesday, September 28, the request of the Pastors' Union of Jackson that no wine be served at the banquet in honor of the President was duly considered, and it was decided that the committee cannot grant the petition, and the program as originally arranged will be carried out.

"Very truly,

"Frederick Sullens, Secretary."

In the face of all that has been done, the committee persists in its original purpose and deliberately slaps the temperance forces of Jackson and Mississippi in the face. We submit that this committee which purports to represent the citizens of Jackson, are really misrepresenting them. Since it is currently reported that the President is a teetotaler they certainly cannot plead their course as a courtesy to him. There is no excuse for the committee's action except a manifest desire to follow custom, pander to the appetites of the bibulously inclined, and run rough-shod over the temperance sentiment of our people. Unless this banquet is an exception to others that have been given in Mississippi of late years it will be a bacchanalian revelry for some, to the disgust of the more decent element. If this was a private affair given by the Elks or some similar organization we would feel no such responsibility in the matter as we do when the President is being entertained by the city and State.

The committee has not yet informed us as to how they propose to evade the laws of the State in such a way that wine can be served at a banquet when it cannot be served by hotels at an ordinary meal. It is to be hoped that the committee will yet see its way to do the right thing before God and the creditable thing for Mississippi by eliminating wine from the menu of the banquet.

The Trend of Reading.

More and more clearly is it recognized that the public today is being educated by the publications of general circulation. Great responsibility, therefore, rests on the publisher for his production, and on the reader for his selection, of periodicals.

The present multitude of periodicals has

this serious disadvantage: we are tempted to use our leisure, not in the thorough and fruitful reading of one, but in the careless and unproductive skimming of many. If in the home there are young people with mental habits yet unformed, it is especially better to have not many periodicals, but a few, each one of which has been thoughtfully selected.

What periodicals we do have should be the best. In determining which these are we should be sure, first of all, that the weekly paper or the magazine for which we subscribe is edited not merely for the selfish interest of the proprietor, but really for us. The publisher of a popular periodical is under a constant temptation to sacrifice the interest of his readers to the desire to gain greater circulation. Under the plea that he must give his readers "what they want," he surrenders his moral self-respect and shirks his plain duty as a public servant. The publisher concerned chiefly for the commercial value of a large circulation has not the courage to give the conscientious editing which insists upon the best work of the best minds. He is in the shameful position of one who uses the great moral instrument which he controls solely for his private gain.

The Parent Is the Leader.

We must be sure, therefore, that the periodical we invite to our homes is honestly edited for us. If there are young folks the reading of the home must be watched with double care. Boys and girls enjoy the same sort of reading as their parents: for the very young it must, of course, be more simply phrased, but even for them it need not be different in kind. Parents are, in any case, the natural leaders in selecting the reading for the family. Whether they realize it or not, what they read will powerfully affect the choice of their young folks. They need not think that they can indulge in questionable reading and not have their children do so, too. In the family no book or periodical should be allowed which does not help to build mind and character, and is not an inspiration to high ideals. It is both a parental and a public duty to see that young folks are wisely guided in their reading. Their emotions are quick, their imaginations overactive and undisciplined, their love of excitement is keen; the critical powers are low, their judgment is immature, their knowledge of the realities of life is practically nil. They have, as a result, substantially no natural protection against the literary charlatan and quack.—Ex.

News in the Circle

MARTIN BALL.

The church at Coila, B. G. Haman pastor last Sunday licensed Bro. Harry L. Spencer to preach the Gospel and he enters Mississippi College at once. He is said to be a splendid young man.

Some time ago a statement made by a Methodist minister, in regard to admission to the Lord's Supper, was quoted in these columns. Some supposed it referred to the pastor at Winona, but it had no reference to anything said in Winona. I make this statement to correct the idea that it referred to the pastor in Winona.

The Women's Missionary Union will hold their meetings in the Methodist Church during the Convention in Winona beginning November 9.

In this issue occurs a program of the Pastors' Conference to be held in Winona Tuesday preceding the Convention. The introductory sermon will be preached on Monday night, November 8, by Rev. Bryan Simmons, of Brandon. Let all the pastors in the State come. The program is a good one.

Rev. C. E. Kincannon has resigned at Sardis to accept the church at Clarksdale. Bro. Kincannon has been at Sardis only nine months, but his work has been wonderfully blessed. He enters the work at Clarksdale at once.

Rev. B. A. Lovelace, of New Providence, Tenn., has accepted a call to the Belmont Church, Nashville, and will enter the new work November 1.

We regret Editor E. E. Folk, of the Baptist and Reflector, among the safest and clearest of all our editors. He has done a matchless work for prohibition in his State, and has always dealt fairly with the enemies to the best interests of the citizens of Tennessee.

Pastor T. C. Hale has resigned the work of the North Jonesboro Church, and will spend the next year in Baylor University, Waco, Texas. He feels the need of better preparation.

Dr. J. W. McCollum, who has been so long a missionary in Japan, has returned to this country. He was forced to resign on account of shattered health.

A splendid meeting was held recently at Athens, Okla. There were 107 additions—70 by baptism. Pastor J. W. Jennings was aided by State Evangelist Scott.

Rev. H. A. Goodwin has resigned at Higgins, Texas, and says that the reason for his resignation is that he has been there

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long enough, and the church now "needs a good strong man." He is certainly candid.

At Huntingdon, Ark., Rev. L. E. Finney recently held a meeting. He was opposed by the socialists, who made public speeches advising the miners to stay away from the meetings, saying "that religion has done more to curse the world than any other agency." But the Lord gave the victory—more than 90 joined the churches of the town.

Rev. E. T. Curle has accepted the position of State Evangelist of Arkansas. He has recently been pastor at Osceola. His home will be in Jonesboro.

Evangelist Sid Williams has just closed a great meeting at Brownwood, Texas—73 additions. He is preaching to great throngs of people.

The Yazoo Association has just closed a splendid session at Durant. The editor enlivened us by his presence and good talks. The representation from the churches was large. The entertainment was royal. The motto with every one seemed to be onward.

Dr. J. B. Gambrell will review in the Baptist World Prof. Foster's newest book. Foster is the erratic professor in the Chicago University. What Dr. Gambrell will do for him will be a plenty.

The Twenty-second and Walnut Street Church, Louisville, Ky., has voted the pastor, Dr. M. P. Hunt, a complete rest for an indefinite time and a provided supply. That looks a little like pensioning a fellow. Wonder how Bro. Paul would have felt about a thing of that kind?

Dr. J. W. Brougner, of the White Temple Church, Portland, Ore., has declined the call to the First Church, Los Angeles, Cal. He says he "spent days and nights in the severest struggle of mind and heart" to reach a conclusion.

Rev. W. M. Bruce, superintendent of the Hope Rescue Mission work, Louisville, Ky., recently closed a meeting at the L. & N. Railroad shops. For a week at the noon hour there was an average attendance of 400. Over 100 men took a stand for Christ. Who can estimate the great good accomplished?

Pastor Geo. H. Crutcher has resigned the East Church, Louisville, Ky., to take effect October 24. He will then begin work as an evangelist of the Home Board. The Pastors' Conference of Louisville passed very complimentary resolutions concerning his departure from them.

Rev. I. A. Hailey, of Meridian, preached

last Sunday for Dr. J. M. Weaver, at Chestnut Street Church, Louisville. He delighted every one with his excellent sermon. Bro. Hailey has recently been called to cling close to the Savior and his heart was tender. Jesus knows how to temper the storm.

Rev. Taylor Bagby, a native of Brazil, and student in the Seminary, becomes assistant pastor to Dr. J. M. Weaver at Chestnut Street Church, Louisville, Ky.

The Sunday School teachers of Louisville, Ky., have organized a normal class and requested Dr. B. H. Dement, of the Seminary, to teach the class. What a help that will be to all the teachers!

Dr. W. M. Vines has returned from England and entered the pastorate of the First Church, Asheville, N. C. The membership is rejoiced to have him.

Dr. P. S. Henson will spend the winter in Los Angeles, Cal. He has not been well for a few weeks. His strength was overtaken in the campaign to raise the money for the missionary work. He left his summer home in Brighton, Me., September 20.

We extend to Dr. C. V. Edwards a hearty welcome to our State, and congratulate the church at Greenwood in securing such an excellent pastor. May he live long with us to propagate the kingdom of the Master.

My Meetings.

On 4th Sunday in July the pastor began a meeting at Olive Branch lasting five days. The congregations were good and the interest fine. The old church has since dissolved owing to its nearness to Ruleville and Dockery.

On 2nd Sunday in August the writer had the pleasure of being with Pastor B. G. McCullough at Liverpool Church, Yazoo county. The meeting there continued five days. It was never my privilege to assist in a more delightful meeting. It was the old home church of the writer, and it was indeed a soul-feast to meet the dear friends of other days, and to preach to them the blessed Word of God. There were two or three for baptism. Everybody seemed to enjoy the meeting, but no one more than the visiting preacher.

On the 3rd Sunday in August I began a meeting with Needmore Mission, near Charleston, meeting continuing five days. Organized a church with nine members and baptized six others at the close of the meeting. On Friday night before 2nd Sunday in September I began a second meeting, continuing until Sunday night. We received six members, three by baptism and three by statement, making 21 members in all. Two deacons were selected by the

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church and ordained at the close of the meeting.

On Monday after 4th Sunday in August the writer assisted Bro. W. P. Brown in a meeting of four days at Centerville, which Bro. Brown has already written about.

On 5th Sunday in August, the writer, who is pastor, began a meeting at Ruleville. Bro. W. H. Morgan, of Shaw, came to our assistance, and preached until the first Sunday night in September. There were 27 received. Five of these by baptism, 22 by letter and statement. Bro. Morgan is a great and growing young preacher.

This news is late, but I trust it will be of some interest to the brethren to hear from my field, and to know that the Lord is blessing my labors.

Fraternally,
J. R. Hughes.

"Saturday Night Ruminations."

The week's work, worry and whirl is over. The Sunday's sermon has been prepared. The weary pastor, as he settles down in his easy chair gives a sigh of relief.

The religious newspaper, which, in the midst of pressing duties, has been hastily scanned, is now perused with more care and attention.

How could we pastors get along without these religious journals? Of course our own Baptist Record comes first. It is most important to the Mississippi pastor. By means of its columns we learn how the work of the kingdom is progressing within our great commonwealth. We read revival reports. These are very encouraging, thrilling and inspiring. Of course they are all great meetings, and the help was the best that could be had; and the preaching was of high order. Sinners were converted and the saints were built up. The cause of missions and Sunday Schools have their advocates, and the "hurry up" signal is sent down the line to quicken the step for the final charge.

The self-appointed, orthodox religious censor gets in his work of straightening out heretics, and the loose, lax, namby-pamby, milk-and-elder and any-sort of Baptists. He is an important factor in the religious life of the denomination in the State, and is an indispensable factor in the perpetuity and preservation of enthusiastic interest in the religious newspaper. He has an orthodox eye keeping eternal vigil on the hydra-headed advocate of liberalism and broad-mindedness and new-truth. He feels that if he should happen to die, that he and orthodoxy would have to lie in the same coffin, and be buried in the same grave.

Next comes the "Baptist and Reflector." This is the paper of my own, my native State. For neatness, diversity in matter, and general interest, it surpasses all. Fleetwood's "Among the Brethren" keeps us

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posted as to every vacant church and pastor throughout the whole realm of Christendom. The editorials cover the whole domain of religion and politics, and the advertisements even contain an occasional boost of coca cola and pet patent medicines.

Next comes the "Central Baptist," whose editor must be "cited," and so along with or without manuscript must go your "likeness" to adorn the frontispiece that otherwise may be "shown."

"State Missions," "Travel Notes," "Sunday Schools," "Prayer-meeting," "B. Y. P. U.," "Books and Magazines," "Missionary Interchange," "Missouri News," "Personal Notes," "Children's Corner," "Hours at Home," and lastly but not least, liberal space is given to "Pass the Word Along."

Next comes the old reliable "Western Recorder." Upon its every page you may yet see the impress of the great lamented Eaton. His great soul still guides its policy; his brilliant mind still glories in aggressive defense of truth in its every column; his big heart still palpitates with love in its every line. He still lives in this mighty periodical.

Next comes the "Baptist World" with two continents flung across its very first page. According to its revelations the sun never sets on Baptist possessions. In it is a voice from every land, from the far away islands of the sea. There is such a pride welling up in one who reads its inspiring pages and catches this world-feeling, that even truth, like the turnip, has in it a broad-wideness upon which the saint and skeptics alike may stand in undisturbed repose. But the hours grow apace, and my ruminations must merge into visions and dreams and things.

W. A. Jordan.

Collierville, Tenn.

We had two good services at Olive Branch, Miss., yesterday. I baptized three brothers and their sister at the night service. They came as converts from a good Methodist meeting a few miles away.

H. F. Burns.

Slidell, La.

You have not heard much from the work at Purvis this year. In July we had a meeting conducted by Evangelist T. T. Martin. This meeting was largely attended and was productive as we believe of much good. As a result of the meeting I have baptized six people into the fellowship of the church, one of whom was baptized Sunday night. Purvis community has suffered from the preaching of some heretical seeds this year but I am hopeful that good will come of it. This is not the first time this community has been so afflicted.

It was my privilege to attend a meeting of the Red Creek Landmark Association.

This to me was a very interesting experience. I have never before been in a Landmark meeting. I was greatly interested in all their proceedings. Their methods are quite primitive. I have never before seen anything that would quite equal them. One query sent up to the Association was in substance this, Should a church ordain as deacon a man whose wife was not a Christian? The answer was an unequivocal No! It was also claimed in the discussion that an unmarried man could not be a deacon because that would violate I Timothy 3:12: Let the deacons be the husbands of one wife, etc. Their minutes also show that these 22 members and they gave for missions \$37.77. Their associational fund was \$59.20. There was not a Sunday School reported in all their 22 churches that the minutes show. Their minutes also show that these 22 churches paid their pastors a sum total of \$202.86. They paid their clerk \$20.00 and their treasurer \$10.00 for their services. The report on missions consumed six lines in their minutes.

This year the report on missions was a little longer but came near being passed without any discussion. The report on education elicited a few remarks. It was conceded that education made a minister's work easier for him. It was easier to preach when educated. It was not even suggested that he might be able to do more for the Lord. The Seminary at Louisville was spoken of as heretical in its teachings and Dr. Mullins was spoken of as unsound. One church was excluded from the Association on the ground that they held to the doctrine of the seventh day worship. The moderator is pastor of that church. The Boards of the Convention folks is the summum malum and is to be fought to a frazzle. But they have their own mission board that to a novice appears as malum as any of our boards. But still as I mingle with these Landmark brethren and enjoy their hospitality and good cheer I cannot help but think that there are some that trouble you and that somewhere, sometime, somebody threw an apple of discord among the saints just for the sake of notoriety and that some day that same apple of discord will return and bruise his own head. And even yet Satan diligently spreads abroad that it takes 90 cents of every dollar collected for foreign missions to pay the expense of collecting and that only 10 cents ever reaches the field. But Satan is industrious and not only can he make a lie but he can also make it popular. In South Mississippi we need a missionary to devote his whole time to mission work. Can the State Board not arrange to give us one next year? It would be a great investment.

A. Finch.

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The Yazoo Association.

This old body met in its 58th session with the Durant church on September 29, 1909. The old officers were re-elected: Rev. Martin Ball, moderator; B. G. Haman, clerk; W. D. Hester, treasurer. The weather was ideal, and the attendance good. There were several visitors present, among them J. P. Brown, R. S. Clark, Rev. H. M. Whitten from the Kewasko Association; Rev. J. R. Carter and wife, from the Orphanage; Mrs. W. R. Woods, secretary of Woman's Work; Rev. J. G. Murphy, Flora; F. M. Burney, Rev. C. T. McAnon, Clarksdale; Rev. J. R. Hughes, Greenwood; Rev. W. E. Farr, Belzoni; Rev. W. Riley, Jackson; Rev. T. J. Bailey, Jackson, and Miss Lillian Forbes, Jackson.

Secretary Rowe, a Baptist at large, was present and did effective work in representing State Missions. He is also a member of this Association.

Pastor Luther Holcomb and his noble people extended the most cordial and ample entertainment to the messengers.

Rev. Luther Holcomb presented a report on Home Missions and made a strong speech in its interest. Other good speeches were made to this great question.

Having to leave before the close of the

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Association, we are unable to make a complete report of the Association.

We felt entirely at home in this body, having first seen the light in the territory of this Association. Our home, in company with Rev. Martin Ball and wife, was at Sister Stephens, a daughter of our long-time friends, R. S. Clark and wife. We met many old friends and the children of old friends. It was a delightful occasion. We bade adieu to the happy occasion, leaving Bro. Lucas to represent the interests of The Baptist Record.

Lawrence County Association.

On October 1, 1909, a most beautiful day, this young Association met at the old historic town of Monticello, now about one hundred years old, having at one time been the capital of Mississippi for the space of a day. It occupies a beautiful site on the west bank of the Pearl. This was the 9th session of this body. Rev. R. Drummond, the former moderator, though present, was not well, and declined to allow his name to go before the body for re-election. Rev. L. D. Posey was elected moderator and Wade Polk clerk. The usual routine of work was disposed of in thorough and vigorous style. The question of publications received a good hour and all the time desired, and there were some unusually strong speeches made in the interest of The Record and good literature generally. There were present of visiting brethren, Secretary Rowe, Joseph Dale, J. R. Carter, S. B. Culpepper, Rev. J. N. Fortinberry, Varnado, La. There were several other brethren of the laity present, whose names we did not get. The Associational sermon was preached by Rev. J. B. Quin. The sermon was timely, setting forth in a strong, practical way, the great question of soul-winning. The sermon was well received. Pastor H. C. Roberts, with the strong seconds of Deacons Maxwell and Lee, made all attendants comfortable and happy. It was apparent that the Association set its gauge at a higher notch than it stood at when the Association met. The personnel was of a fine order, and the spirit was very fine. This Association will lose one of its strongest preachers when Rev. J. P. Williams goes from them to Mendenhall in the Strong River Association. It was not our privilege to remain to the close of the session, but we are sure with the start they had, they ended well.

Mississippi Baptist Convention.

This body will meet on November 9th, 7 p. m. at Winona.

The Convention Sermon will be preached by Rev. W. C. Grace, D. D., or his alternate, Rev. L. P. Trotter, D. D.

Tuesday, the 9th, will be devoted to a pastors' conference, up to the hour of 7 p. m.

T. J. Bailey, President.

The enrollment of Mississippi College has reached 342 and students are still coming.

Bro. Price, of Jackson, began a revival at North Gulfport Church Sunday, October 30. All are hoping for a great revival.

Rev. R. J. O'Bryant has resigned the work at Lucedale to go to Quitman November 1. This field is open to a good pastor.

"Our meeting in which Bro. W. L. Walker, of the Home Board, is doing the preaching, is progressing finely. He has been here five days and the outlook for a good meeting is promising."—Robert H. Tandy, Hazlehurst, Miss.

Bro. N. R. Stone expects to return to Mississippi about the middle of October and any one desiring help in a meeting or church wanting a supply for a short time, write him at Weatherford, Okla. We gladly welcome Bro. Stone back to Mississippi.

Bro. A. E. Jennings writes: "I joined the Greenwood Baptist Church yesterday. Dr. Edwards, our new pastor, preached two splendid sermons. Last night all the churches in town united in welcoming him. Services held to an overflowing house at the Methodist Church. Things look bright to me for the Greenwood Baptist Church."

Rev. R. M. Boone, of Indianola, writes: "I tendered my resignation as pastor of this church yesterday to take effect in the near future. The church is in perfect harmony and good working order, and I take this step with no feeling except that of the deepest love that binds a pastor to his people. I have nothing definite in view but put myself in the hands of the Lord and await His direction."

The Moody Bible Institute of Chicago announces that its annual mid-winter convention of Christian workers will be held earlier than usual this year, to coincide with the return of Messrs. Chapman and Alexander and their party of evangelists and teachers from Australia who are to take part in the convention. The dates now contemplated are December 2 to 5.

Query.

"Is it right for a Missionary Baptist Church to elect or try to elect a 'Gospel missionary' superintendent of its Sunday School, or even assistant superintendent?"

We would not think such a course wise. He might be a fine man morally and spiritually, but his peculiar, impracticable views as to the method of mission work would in all probability bring about contention in the church and Sunday School and greatly hinder the cause of Christ.

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The First Baptist Sunday School, Jackson, had present on its rally day last Sunday 502. This was good, and the occasion was inspiring. Several dozen children were promoted with honor, and several dozen more were promoted without honor. Superintendent Rather has taken hold of his work in a manner to insure success.

In News in the Circle, in our issue of the 16th, it was stated that Rev. D. W. Bosdell had resigned the Union Avenue Church, Memphis, to accept the pastorate of the Central Church, New Orleans. He has left Memphis, but does not go to New Orleans. He comes back to his adopted State, accepting the pastorate of the First Church, Biloxi, lately vacated by Rev. J. J. Smylie. We welcome you back, Brother Bosdell, and may blessings attend your efforts.

We regret very much to lose Bro. J. F. Tull from the Mississippi fold. He leaves this week to accept work in Arkansas. While we thoroughly dislike to let one of our best and ablest ministers leave the State, still we can heartily recommend him to the Arkansas people and assure them that their choice in a pastor could not have been better. Bro. Tull will receive a hearty welcome whenever he sees fit to come back to his "native land."

Dr. C. V. Edwards, on his way from New Orleans to Greenwood, called at The Record office. He appeared to be in fine trim physically and in buoyant spirits. Dr. Crumpton, Alabama's efficient secretary, is Brother Edward's father-in-law. Mississippi has, within the last five years, imported several good men, and we feel assured that another good one is added in the person of Bro. Edwards.

At the annual business meeting of the Clinton Baptist Church, the treasurer's report showed that the church did not owe a cent for anything, and had a balance in the treasury. The church also raised pastor's salary to \$1,500.00. Since the opening of the session forty or more have united with the church by letter and one has been baptized. The church is in every way in fine condition.

The St. Louis Centennial.

Swelling their reverberations from a softly clanging opening note into a rand tonal harmony, the bells of the 444 churches of St. Louis awoke in at sunrise Oct. 3 a seven days' celebration of the one hundredth anniversary of the incorporation of the city.

Fitting indeed it is that the bells of the religious edifices which have had so important a place in the moulding of the character of the city should announce to the waking people that 100 years have passed

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since St. Louis the settlement and trading post became St. Louis the city.

From the days of the earlier Spanish settlers, who reared a modest Catholic church, and sturdy pioneers who erected the first Baptist church, to the present day when a mammoth cathedral is in the course of construction and the tall spires of religious edifices of many denominations pierce the sky, church influence ever has been a powerful factor in shaping and properly directing the growth and expansion of the city.

The mellow clanging of the bells also opened a general celebration of the religious development of the city in the century since it was incorporated. The day was known as Church Day.

While commemorative ceremonies were held in virtually all of the churches of the city, there was several gatherings of particular importance. They included a song service in the afternoon at the new coliseum, in which 10,000 Sunday School children, members of 150 Protestant churches, including all Protestant denominations, participated.

The three most important Catholic events of Church Day was a pontifical high mass at the old cathedral, Third and Walnut streets, a relic of pioneer St. Louis, erected almost a century ago on the site of the former edifice of the cathedral parish, which, having been organized in 1770, is older than the city.

The children of the parochial schools of the city gathered in the afternoon at the statue of St. Louis, in Forest Park, where there were songs and an address, concluding with the chanting of the Te Deum. The third notable Catholic function of the day was a pilgrimage to Cahokia, Ill., where the oldest church of the West is located.

The Christian Scientist churches of the city held a mass meeting in the afternoon at the Odeon, where a lecture with centennial features was delivered. Every Christian Scientist within a radius of 100 miles of St. Louis was requested to attend.

The Jewish churches of the city began their Centennial celebration on Saturday, the Jewish Sabbath.

Commemorative sermons and addresses were heard in virtually all of the churches, armories and halls.

Religious and historical organizations invaded the downtown districts, where huge skyscrapers have replaced the churches of early days, and tablets marking the sites of famous old structures were unveiled.

Among the sites thus marked are: Fort and Tower, near Fourth and Walnut streets.

First Presbyterian Church, Fourth street.
First Methodist Church, Fourth Street.
First Unitarian Church, Fourth Street.
Christ Church, Broadway.
Second Presbyterian Church, Broadway.

House in which Senator Thomas H. Benton lived.

House in which General Grant was married.

St. Louis University, Ninth Street and Washington Avenue.

Government House where the transfer of sovereignty took place, Main and Walnut streets.

The following impressive list of churches shows the religious development of the city in a century:

Baptist, 23; Catholic, 76; Christian, 15; Christian Scientist, 4; Congregational, 21; English Evangelical Lutheran, 7; German Evangelical, 24; German Evangelical Lutheran, 22; Hebrew, orthodox, 9; Hebrew, reformed, 4; Methodist Episcopal, 26; Methodist Episcopal South, 20; New Jerusalem, 3; Presbyterian, 42; Presbyterian, Cumberland, 1; Presbyterian, United, 4; Protestant Episcopal, 29; Reformed Episcopal, 2; Unitarian, 2; Miscellaneous, 110; total, not including the Evangelical Alliance, consisting of clergymen of different denominations, 444.

Among the first of the prominent church men to endorse the "Church Day" project was the Most Reverend John J. Glennon, Roman Catholic Archbishop of St. Louis, who officiated at the Old Cathedral mass. All of the churches and religious organizations of the city were invited to take part in the observance of the day and virtually all accepted.

"Church Day" was preliminary to the most general and impressive celebration ever held in any city in the country.

Among the features of the week will be aerial events in which noted aeronauts will sail the sky in balloons, airships and aeroplanes. The entrants for the aeroplane races include Glenn H. Curtis, winner of the recent international aeroplane tournament at Reims, France, and hence champion aviator of the world.

There will be almost daily pageants on land, and in a magnificent parade on the Mississippi river a torpedo boat fleet of the United States Navy will participate with river steamers and water craft of every description. The land pageants will include the time-honored and ever-impressive march through the streets of the Veiled Prophet, followed, as usual, by his ball, the chief social event, locally, of the year.

More than 1,000 mayors of cities have been invited to attend the celebration and the week will be notable for family reunions and civic gatherings. Mayor Frederick K. Kreismann, who will welcome the visiting mayors, is president of the St. Louis Centennial Association.

The association obtained reduced railroad rates for Centennial week from virtually all parts of the United States, including the Pacific coast, and also all of Mexico and the greater part of Canada.

A Word From Crystal Springs.

It is a great joy to read every week in the columns of The Record of the good meetings among the churches. Friday night of last week closed a very gracious meeting with our church. The meeting began on the 3rd Sunday, Bro. W. P. Price, of the Home Board, doing the preaching, and what Scriptural common sense and comprehensive preaching it was. Not many men preach a "full orbed Gospel" with as much earnestness, power and tenderness as does Bro. Price.

Some of us preachers are rich in knowledge but poor in zeal; some rich in zeal but poor in knowledge; some poor in each, but Bro. Price is rich in both. His good sense makes him strong and forceful and convincing and his warm religion makes him earnest, tender and persuasive. What a pity more of God's preachers have not a larger and more proportionate supply of sense and sentiment, religion and intelligence, sanity and piety, who know when and how to be terrific and tender, dynamic and pathetic, evocative and yet magnetic, wooing and winning.

We praise God for the good meeting and for the coming of Bro. Price among us. The Lord was with us from the very first and His gracious presence was felt and manifested in every service. The day congregations were large, and extra chairs were used the first night. Almost every night some, and often many, were turned away because the house was full. We do not need fewer people but a larger house and we must have it. This meeting was a real revival and reached effectively, a large proportion of our membership, and God gave us fifteen for baptism and eleven by letter.

Yesterday was a gracious day with us. Two additions by letter. All the services were well attended, new work was mapped out and larger things planned. The church will have a family reunion and roll call on the 3rd Sunday in this month.

We are on higher ground, bless the Lord, with a wider horizon, a loftier aim and a stronger purpose to be a wiser, better and busier church in the service of our Lord. "Thanks be to God, who giveth us the victory through our Lord Jesus Christ."

With joy and glad hope.

J. Wesley Dickens.

Crystal Springs, Miss.

Vaiden.

On the 4th Sunday in August our revival at Vaiden, which had been in progress for a week, closed. Six were united to the church by baptism. Rev. R. A. Eddleman, a student at Mississippi College, was with us to do the preaching. Bro. Eddleman is a very earnest preacher, efficient personal worker, and consecrated Christian man. My prediction is that the Lord is going to use him to do still greater things.

At the close of the meeting I offered my resignation whereupon Bro. Eddleman was unanimously called as pastor. God's blessings are invoked upon the incoming pastor and his work with this church.

L. F. Gregory.

Calhoun Association.

The Calhoun Association met with the Old Town Baptist Church on September 22. The introductory sermon was preached by the appointee, Rev. J. L. Roane, at 11 o'clock.

After the letters were read the following officers were re-elected: A. A. Bruner, moderator, J. M. Blue, clerk, and J. A. Killingsworth, treasurer.

The visiting brethren were J. R. Sumner, from Oxford Association, and J. P. Neal, from Kosciusko Association, who gave us valuable assistance.

The attendance was very large and the spiritually of the meeting was at high tide. Our treasurer reported the largest giving in the history of the Association. The different phases of our work was discussed with much enthusiasm.

The work being done in our Association for State, Home and Foreign Missions is very gratifying. Our people are beginning to read more and keep posted on the progress of our work. God bless you Bro. Bailey.

A. A. Bruner.

Silver City.

Beginning 5th Sunday in August we had a glorious meeting here, conducted by Bro. Tom Brown, of Canton. Bro. Brown is a splendid preacher and sweet gospel singer. His excellent sermons and beautiful solos won the people.

The congregations were the largest ever seen here. Visible results, two additions to the church.

May God bless Bro. Brown in this great work.

W. E. Farr.

Belzora.

The Lord gave us a precious meeting first week in September, the writer preaching and Bro. Tom Brown conducting the singing. Visible results 8 added to the church.

This meeting closed our summer's work. I have never labored with a better all-round man than Tom Brown, he is one of the best spirited men I know, is willing to work anywhere and at any time. Our work together shall always be remembered by me with genuine pleasure. May the Lord bless him as he returns to the Seminary at Louisville.

W. E. Farr.

The great Texas Baptist Memorial Sanitarium will be opened for the reception of patients October 14. Mr. B. J. Roberts has been secured as superintendent of the institution.

Thursday, October 7, 1909.

Time and Place of Associational Meetings.

Louisville—Harmony, 10 miles E. Noxapater, Saturday, Oct. 9, 1909.

Pearl Valley—Mar's Hill Church, 4 miles N. of Edenburg, Saturday, Oct. 9, 1909.

Aberdeen—Verona, M. & O. R. R., Tuesday, Oct. 12, 1909.

Coldwater—Coldwater, I. C. R. R., Wednesday, October 13, 1909.

Kosciusko—Pleasant Ridge Church, 5 miles N. E. Sallis Friday, Oct. 15, 1909. Lincoln County—Brookhaven, Friday, Oct. 15, 1909.

Tombigbee—Mt. Pleasant Church, 26 miles N. E. Tupelo, Saturday, Oct. 16, 1909.

Hopewell—Oak Grove Church, 7 miles S of Forest, Saturday, Oct. 16, 1909.

Leaf River—Lucedale, Greene county, Sunday, Oct. 17, 1909.

Monroe County—Mt. Zion, 6 miles E. Amory, Wednesday, Oct. 20, 1909.

Trinity—County Line Church, near New Cumberland, Wednesday, Oct. 20, 1909.

Bogue Chitto—Silver Springs Church, 13 miles east Osyka, Thursday, Oct. 21, 1909.

Harmony—New Providence Church, Friday, Oct. 22, 1909.

The General Association—First Church, Newton, Oct. 27, 1909.

Lebanon—West End Church, Laurel, Oct. 28, 1909.

Gulf Coast—Gulfport, Wednesday, Nov. 3, 1909.

Baptist State Convention—Winona, Nov. 9, 1909.

If any brother who reads this sees that the place and time of his associational meeting is not given here, will he please send such information to The Record? Or if any brother knows there is an error in this list, will he please give the correction?

Where the Old Man Used to Kneel.

I heard a story of two young men that were very wicked, yet their father was a very earnest, consecrated Christian. He held family prayers every night, kneeling down by a little table that stood in the corner by the hearthstone; but the two young men did not care to bow with their father at that little old table. Finally the father died and left the two wicked sons. He had prayed for them many a time, and sometimes with tears in his eyes he had talked with them about their Savior, but they did not care to hear him.

Time went on and in after years they decided, as they had gained in property to remove the old house and build a larger one. They were both carpenters and undertook the job themselves. They took off the roof and then the sides of the house, and then they took up the floor, plank by plank, and finally they got near the old hearthstone, and one of them stopped and looked at his brother. He said:

"Here's where father used to kneel and pray; there's where the little table stood, and the Bible was always on it."

The other says: "Yes, it seems to me I can see the print of father's knees on that old plank now!" He continued, "I can't take up that plank; you take it up." The other one said:

Thursday, October 7, 1909.

"No, I can't; I wish you would," and as they looked into each other's eyes the voice of their old father spoke to them, and the Spirit of God vitalized the voice and right there, where the old man had prayed a thousand times, the boys prayed that day and asked the old, old question: "What shall I do to be saved?" And the Spirit of God came down and revealed Jesus to their hearts, and before that plank was ever taken up they gave their hearts to God.—Baptist Standard.

Counting Blessings.

What shall I write you dear Record? Will you deem me egotistical if I tell you of some things that have come into my own life during the past summer?

During the month of September we had a long, sweet visit from a loving daughter whose home is now in Memphis. Her life is a very busy one, and in the position that she occupies she has an opportunity of seeing many different phases of life. Consequently her ideas have broadened, her convictions have deepened, her purposes have widened and she is now ready to lend a helping hand to all classes of society. Her soul is stirred with tender pity even for the poor repentant girls who have fallen by the way-side, and instead of scorning them as she once did, she aids them now in getting places where they can lead a pure life. It was a great joy to have her in our home and to feel that she is our very own.

We have a dear nephew who years ago moved to Texas, but every week there comes a roll of papers for us to read and enjoy. The thoughtful kindness is like a letter from home or a visit from a friend, and brings into our life much of sweetness. Often our minds go back to the "long ago" when he was the petted child in a happy home. Now father and mother are both gone and the children who survive have found other homes and other associates. To us only the memories of by-gone days remain, but like the sweet chords of an eolian harp, they still vibrate to the touch of unseen hands.

In July we went to visit a friend, one who had been staunch and true for years. One to whom we had shown kindness when the great billows rolled over his soul, and darkness and despair seemed to obscure even the Father's face. Later the time came when we too had to pass through the deep waters and consign to the grave a darling child, then his kind ministrative and tender sympathy helped us to endure the anguish.

Some say that "friendship is but a name, a charm that lulls to sleep," but our experience is, that it is a blessed reality. In early life we had a companion whom we loved with all the devotion of a childish heart. As years passed the feeling deepened for there was perfect confidence between us. Since her marriage we have seen but little

of each other, but the chair is still bright that links our hearts together and when we reach "the land beyond the blue," it will be so sweet to clasp hands with Mrs. Hattie Henderson.

A few weeks ago Mrs. Mary Goodrum passed over on the other side. She was very dear to us, and seemed to love to toss roses in our path and make music in our hearts. One night the angel came and whispered, "Mary, the Master has come and is calling for thee." Quickly she obeyed the summons and in twenty minutes was in the presence of her Savior. We feel that it was a blessing to know and love such a woman. All our remembrances of her are sweet, bright and beautiful, and we fancy that even the angels will love to be near her, and claim her as a friend.

Oh how many there are who have scattered pearls in our pathway. At even-tide they come trooping around us with their smiling faces, their tears of sympathy, their words of cheer. Thank God for living and true friends who are ready at all times to bestow a kindness, to give a love token or trill a song in our hearts. Though our steps are not so quick, nor our hands so active as they once were, life is still full of pleasures and we sometimes forget that we have grown old. A dear child who is near us is so thoughtful, so tenderly careful of us, that we forget the cares and sorrows that we have borne, and listen to the melodies that thrill our souls.

When cares and worries throng your life, Filling the soul with pain, Counting your blessings sure will prove Like sunshine after rain.

(Mrs.) E. C. Bolls.

Letter No. 24—To a Deacon Who Wasn't Worth Killing.

My Dear Brother—I am writing you this letter in the spirit of love. I think I have been your pastor long enough for you to know that I am your friend, and that, as a man, I have the highest regard for you. But I am writing you now not as friend to friend, nor yet as man to man. I am writing you as pastor to deacon. And I am going to do my best to stick to my text.

That will necessitate my saying some rather plain things; but, my brother, they ought to be said. They should have been said long ago. I hope you'll not become offended, for I am not writing in the spirit of one who seeks to give offense. Yet if the truth hurts to the point that it offends, still the letter should be written. It is better for our church that you, as a deacon, should become offended even to the extent that you would "kick out of harness," than that the whole church should suffer. Truth is, I think you ought to get right in your official capacity, or get out—even if you have to kick out.

1. In Our Church There Are But Two Offices.

I fill one of these, and you fill the other. I am pastor, and as such, am bishop, or elder of the church. You are a deacon. I, therefore, represent one of the businesses of the church, and you represent the other.

I represent the side of the church's duty that has to do with the preaching of the Word, or the evangelization of the world through doctrine and exhortation. You represent the side of the church's duty that has to do with temporal matters. Looking at both of our duties from the viewpoint of business, it may be said that it is my duty to "religionize business," and it is your duty to "businessize religion." That makes us "close kin." Consequently, I find in the New Testament that the qualifications necessary for a pastor are about eighteen; and those necessary for a deacon are about sixteen. Furthermore, all the qualifications necessary to your office are the identical ones named as necessary to mine, while two are added to mine which are not named in yours. And these two are the following: "Aptness in teaching," "Given to hospitality." Now, I think the main reason why these last named are not qualifications necessary to your office is this: If you do your duty in attending to the financial matters, as well as whatever other temporalities that make up your duty as an officer in our church, you will not have much time to teach, and the pastor will have all that is necessary to enable him to entertain the thousand and one people who "visit" him and his yearly. See?

If I read my Bible correctly, you are under the same obligation to do your best that I am to do my best. The Bible ties us, in the matter of carrying on the Lord's work, almost as indissolubly together as were the Siamese twins. We are, in every truth, like oxen hitched to a wagon. Now, if you know anything about a "balky" ox you can begin to get at the main reason why I, as the one whom the other ox represents, feel that necessity is upon me to write you this letter.

2. As a Deacon You Have a Specific Duty.

And yet if you have ever realized that fact, you have taken great pains to keep it hid from me. Candor forces me to say to you that as a deacon you are about as no 'count as I have ever seen. I can't conceive how it would be possible for you to be sorrier than you are. Truth is, you are one of the most worthless of all the worthless deacons I have ever known.

I do not hesitate to say that the sorriest piece of church furniture I know is a no 'count deacon—and such you undoubtedly are. It isn't impossible for a church to succeed even with a worthless pastor, provided said church has a first-class board of deacons. But no church can succeed, no matter how excellent the pastor, if said church has a worthless board of deacons. Now,

your office is really an older one than mine. The diaconate is the child of necessity; the pastorate is an evolution. The New Testament churches had deacons before they had pastors. Deacons first appear in the 6th chapter of the Acts under the name of the "Seven." The office grew out of a special emergency in the Jerusalem congregation which was very embarrassing. The word "diakonia" means "service." Your office and mine are alike in that both of them grew out of the apostolic office. At the first that embraced all the functions and duties of church-life. But when the complaint came from the Hellenists, Greek Jews, against the Hebrews that their widows were neglected in the daily ministrations, the Apostles, who had hitherto themselves attended to this duty, instructed the congregation to elect from their midst seven men, and ordain them by prayer and the laying on of hands. Exegetical tradition is almost unanimously in favor of this view, and many of the best commentators that I have access to, sustain it. Later on, as the work of the Lord increased, and the congregational idea began to crystallize more and more, it became necessary for each congregation to have its own separate pastor, or presiding elder.

The apostolic one duty was that of preaching the Word. That is why they insisted that deacons be named to take the temporary matters of the Jerusalem church off their hands. See Acts 6:2-4. And later on, that is why the pastoral office became necessary. In the last analysis, my duty is to watch the spiritual interests of our church, and yours is to watch the temporal interests of it—while it is the duty of all of us to preach the Word. I wasn't ordained to preach. I was ordained to "pastor the won ones." And you were ordained to keep all the temporal part of the machinery of our church in tip-top order.

But you are not doing what you were ordained to do. And, therefore, it becomes my painful duty to indict you on several different counts:

1. You have ignored your duty to the poor and the sick of our membership.

You and I both of us, by virtue of the offices we hold, are under obligations to our poor and our sick. But our duties are not the same. I am to look after their spiritual needs and you, their temporal. But herein you have failed me most lamentably. When I visit the poor and the sick, and see how sadly they stand in need of temporal help, it almost breaks my heart to note the way you have ignored your duty herein. Why don't you inaugurate some business plan whereby our church can maintain a fund for this special purpose? You can't expect me to do my best for the sick and the poor until you do your best. "Salvation Soup and Soap" are a trinity of "graces" that will most assuredly bring the world back to our

God. But you are doing nothing in the soup and soap line. Don't you feel ashamed? You ought to.

2. My salary is none too much to keep soul and body together when paid promptly. In the first place, I am unable to see why you, and your kind, seem to think that a pastor ought to live on less money than anybody else.

It may be that you want to keep me humble. I heard of a deacon once who objected to an increase in pastor's salary on the ground that it would give him the "big head." Maybe that is why you and the balance of the board are keeping my salary down at the starvation point. I wonder when men like yourself will stop asking, "How little can we pay our pastor, and still hold him," and begin asking, "How much is it possible for us to pay him?" They told me of a deacon, about such a man as yourself, who, when the pastor announced that he would have to resign if his salary was not paid promptly, asked: "But I thought you were not preaching for money, but souls?" And the pastor's reply was, "Yes, I am preaching for souls; but I can't eat souls; and if I could, it would take at least a hundred like yours to make me a breakfast." Now, I have made up my mind that you are a bigger man with reference to every other phase of life, than you are with reference to your obligations to me as the pastor of your church. Truth is, you are exceedingly small when it comes to that.

And you are not trying to keep even the salary you promised me, paid up promptly. If my grocer's bills are not paid, it is not an evidence of my dishonesty, but your not-countness as a deacon. Many a minister has lost his grasp on the situation, and the people have lost confidence in him as even an honest man—not to say a Christian minister—and all because he depended on a good-for-nothing board of deacons to raise his salary promptly, and they didn't do it. The last one of them ought to be indicted for character-murder—and you included in the lot.

There is a habit among some Baptists of putting off what they propose to pay their pastor to the end of the year. Why don't you correct that evil? And I call it an evil because it is not only an evil, but one of the grossest I know. What pastor is able to put off his living to the end of the year?

There is an abundance of Scripture to prove that a pastor is entitled to pay, and yet he can't afford to say much about his own salary. That's why you ought to see to it that it never becomes necessary for him to name that matter. Yet, my brother, if all the board were just like you, you'd starve me out in less than a year. You are a good man; but as a deacon you are as nearly good for nothing as any man I ever saw.

3. Ours claims to be a "Missionary Bap-

tist Church," and, in a way, it is. As your pastor it is my duty to preach the Gospel of missions. Then it is my further duty to help you plan and work for as large an offering every year as it is possible for us to make. But you expect me to preach missions and then walk until my shoes have to be carried to the doctor and my feet to the corn-cure man, getting up a "collection" for missions. Why don't you put the same business sense and method into our missionary business that you put into your own business? But you have no sort of plan for carrying on this feature of our work; and, what is worse, in every effort I make to formulate a plan, I have to carry you as dead weight. Since my experience with you began, I have learned, as never before, to appreciate what Caesar meant when he called certain things in a moving army, "impedimenta." Brother, I know I am giving you "fits," but, as Mrs. Caudle says, "you deserve it."

4. The incidental expenses of our church are all behind. And if you are not to blame for that, who is? The pastor and the organist, and the sexton, are all in the same box. The coal-man, and the ice-man, and the light-man are all saying that church accounts are the hardest accounts in the world. Oh, it makes me ashamed for you! If you were to treat your own business just as you are treating this business for the Lord which you were ordained to look after, you would be bankrupt in less than five years. Do you want to bankrupt your church? If actions always speak more loudly than words, then, yes: that is what you want. And unless somebody else does better work than you are doing, you are going to succeed in your job—and you won't be long about it. Brother, please do better, or quit.

Yours sincerely,
R. S. Gavin.

Note: This is one of the letters I didn't send. I guess I can afford to run it in this series. There are a few "scattering" deacons on the face of the earth who ought to read it; and I hope it will fall under the proper eyes.

R. S. G.

October 9, 1909.

I am 48 years old today. Born about sunrise, in Rankin county, Miss., Oct. 9, 1862. Began my ministry in South Mississippi in the First Baptist Church of this city twenty-one years ago.

If any one has my birthday, or any whom I have baptized, or married, or any wise helped, wish to send me a contribution to build an annex to our church so it will seat one thousand people, may address me at McComb City.

Sincerely,
J. H. Lane.

The Mississippi Baptist Pastors' Conference.

The pastors of the State will meet at Winona Monday evening, Nov. 8, at 7:30, for the purpose of organizing a Pastors' Conference. The introductory sermon will be preached by Rev. Bryan Simmons, of Brandon.

Tuesday Morning.

9 to 9:30. Devotional exercises conducted by M. O. Patterson.

9:30 to 10. Election of officers and other interests.

10 to 11. Christ's Interest in His Own People—T. J. Shipman.

11 to 12. Christ's Concern for the Lost—D. A. Ellis.

12 to 2. Refreshments.

2 to 2:30. Devotions—J. H. Coin.

2:30 to 3:30. Pastor's Relation to the Laymen's Movement—L. E. Barton.

3:30 to 4:30—A Pastor's Movement—R. A. Kimbrough.

4:30 to 5. Pastor's Relation to Evangelism—W. A. Borum.

Superior to All Others for Stock.

Mr. William Gallagher, 1047 Magazine St., New Orleans, says: "I have been using ROYALINE OIL on my nuckles for two years, and can recommend it as being superior to anything I have ever tried for Cuts, Sprains, Nails in Feet and Hurts of all kinds. It cures promptly every time." ROYALINE OIL is the great antiseptic; cures wounds, pains, aches and inflammations of all kinds. Price, 25c bottle. Sold by druggists or the Royaline Medicine Co., New Orleans, La.

An Introduction.

There comes to the brotherhood of Mississippi Baptists one of the South's strongest preachers, Dr. C. V. Edwards, for ten years pastor of the First Baptist Church, New Orleans. The honors accorded him here by the pastors of all denominations at the farewell service in his church, were the unquestioned proof of the high esteem in which he is held in New Orleans. I believe I am quite safe in saying that no minister of any church or denomination has left such a host of friends behind, and who sorrowed so profoundly to give him up as Dr. Edwards is leaving here to moan his irreparable loss to the Protestant cause in this city. The writer was present at the last service of his pastorate, which was participated in by many outside the Baptist churches, and the sense of deep regret with which he was given up was the most marked I have ever seen or ever expect to see. Dr. Edwards has been a great

blessing to the Baptist cause in New Orleans. As every one knows this is a hard field. Very few preachers remain any length of time. It's a strenuous work, slow and fraught with many difficulties. But Dr. Edwards has held on and hammered at it until the membership of his church has doubled, and to crown it all, has built one of the finest church buildings in the South which is an honor to our denomination and an everlasting monument to his untiring, faithful work in New Orleans.

However, our loss is Greenwood's gain. Dr. Edwards has the rare insight into problems of the statesman, and the organizing powers of the general. He is worthy of any honor and capable of any duty that Mississippi Baptists might confer upon him. And to the brotherhood of my own native State, to the people than whom there is not a nobler in all the wide, wide world, I introduce this prince of preachers, Dr. C. V. Edwards.

F. N. Butler.

New Orleans, La.

Sermonette.

(By R. S. MacArthur.)

And God blessed the seventh day, and hallowed it; because that in it He rested from all His work which God had created and made—Gen. 2:3.

Kingdoms have risen and fallen; empires have bloomed and withered; republics have danced into light, and died into shade, but the Sabbath has remained. Before the days of Rome and Athens, before Babylon and Nineveh, before the royal tombs of Thebes and the mighty pyramids of Egypt, the Sabbath was. And after the gnawing tooth of time shall have crumbled these into dust, the Sabbath shall be. In the very dawn of time the institution was erected by the mighty and gentle hand of God. It withstood the fall of its sad consequences; it outlived all the upheavals of society and all the cataclysms of time. The man who strikes at the Sabbath strikes at such that is holiest in the best men and women, and also at such that is dearest to God. Who dare attempt to blot out the law which the finger of God once wrote on the imperishable stone?

—Robert Browning.

GROCERIES



In other days when the good people went to the grocery for soda crackers they got just common crackers in common paper bags.

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Write for descriptive booklet containing testimonials. Sold by all mineral water dealers and druggists or shipped direct from spring to any address—12 half-gallons, \$4.00; 6-gallon demi-john, \$7.50. Insist upon having Harris Lithia, Nature's Sovereign Remedy.

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Harris Springs, S. C.

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WOMAN'S WORK

Mrs. Julia T. Johnson, Editor, Clinton, Miss.
(Direct all communications for this department to Clinton, Miss.).

Woman's Central Committee.

Mrs. J. A. Hackett, Meridian, President of Central Committee.
Mrs. W. R. Woods, Meridian, Secretary of Central Committee.
Mrs. W. S. Smith, Meridian, President of Home Work.
Mrs. M. Ball, Winona, President of Young Woman's Auxiliary.

Officers of Annual Meeting.

Mrs. J. D. Granberry, Hazlehurst, President; Mrs. Paul Smith, Meridian, Vice President; Mrs. G. W. Riley, Jackson, Recording Secretary.

"For I was Sick and in Prison and Ye Visited Me."

My Dear Mrs. Johnson:

Our W. M. U. of the First Church has been very happy over a little incidental mission work we have just been able to begin. Some weeks ago our efficient city teacher, Miss Emily Butt, out of her great heart of sympathy and love, proposed to our Penitentiary Trustees that she would spend her vacation teaching the white boys on our State farm, if the State would allow her board and lodging only. This proposition was readily accepted and she has been out there teaching them these hot summer days.

Very soon she wrote the ladies here that at least twenty Bibles were needed for boys under twenty-one years old. The Bibles were gladly each contributor's name was written in her Bible, and some wrote little notes which breathed a tender spirit of prayer and interest. The replies and thanks touched our inmost hearts.

One boy, yet under twenty years of age, says, "I am alone in the world and your's is the first letter I ever received from a lady in all my life. I am studying very hard to be able to read the book through. I realize the need of the friends of whom you wrote me. I thank you so much." This boy is serving a three years' sentence.

Some results. We are reversing the opera glasses, and looking at our own short-com-

ings. This makes us throw a mantle of charity over our more unfortunate brother. I feel that it has developed in us a deeper spirit of Christian consecration.

Then, we notice that Col. Montgomery, of the trustees, is out in a strong article to abolish corporal punishment, and thus we hope that a good work is started.

Mrs. S. R. Whitten.

May not this noble work inaugurated by the sisters of the First Baptist Church of Jackson be participated in by the numbers of other missionary societies?

The Cause of Cancer.

While years of research among the best physicians throughout the world have failed to discover the exact cause which is responsible for Cancer, fortunately for the afflicted, great strides have been made in successfully treating it. Until recent years Cancer was considered an incurable disease, and is by many yet. Dr. Bye, the noted specialist, states that he is in a position to prove to the satisfaction of any one who wishes to investigate, that Cancer is curable with his mild Combination Oil treatment. For literature and full information, address Dr. W. O. Bye, Kansas City, Mo.

Summer Gleanings.

During a recent sojourn in Washington City a consecrated Christian friend gave to the writer a bit of her early history, which has a little flavor of romance. While living in a small village of upper Virginia as a mere child, there was given her by her Sunday School teacher a small sum of money, with the request that she invest it in some way so as to realize something for missions. The child purchased a piece of soft white fabric, divided it into small squares and hemstitched them for handkerchiefs. She took one of these to a boy friend, older than herself, and asked him to buy it for the benefit of missions. This he consented to do on condition that she put his initials on the handkerchief. This was done and the purchase was duly made.

Years passed; the little girl developed into a beautiful young

Sister Woman!

READ MY FREE OFFER

My Mission is to make sick women well, and I want to send you, your daughter, your sister, your mother, or any ailing friend a full fifty-cent box of Balm of Figs absolutely free. It is a remedy that cures women's ailments, and I want to tell you all about it—just how to use it yourself right at home without the aid of a doctor—and the best of it is that it will not in the least interfere with your work or occupation. Balm of Figs is a remedy that has made many sick women well and weak women strong, and I can prove it—let me prove it to you. I will gladly do it, for I have never heard of anything that has so quickly and surely cured women's ailments. No internal disease necessary—no local treatment, yet it is the most extraordinary cure on record. Therefore, I want to place it in the hands of every woman suffering with Uterine Displacement, Painful Periods, Uterine Inflammation, Uterine Fibroids, Ovarian or Uterine Tumors or Growths, or any of the weaknesses so common to women.

This fifty-cent box of Balm of Figs will not cost you one cent

I will send it to you absolutely free, to prove to you its splendid quality, and then if you wish to continue further, it will cost you only a few cents a week. I do not believe there is another remedy equal to Balm of Figs and I am willing to prove my faith by sending out these fifty-cent boxes free. So, my reader, irrespective of your past experience, write to me at once—today—and I will send you the treatment entirely free by return mail, and if you so desire, undoubtedly cure the trouble that has troubled you. I personally testify to the great and lasting value that has resulted from the use of Balm of Figs. But after all, the very best test of anything is a personal trial of it, and I know a fifty-cent box of Balm of Figs will convince you of its merit. Nothing is so convincing as the actual test of the article itself. Will you give Balm of Figs this test? Write to me today, and remember I will gladly send you a fifty-cent box of Balm of Figs for the testing. Address MRS. HARRIET M. RICHARDS, Box 2480, Joliet, Illinois.



woman and the boy into a stalwart Christian man. After long separation their paths converged again, and they decided to tread the long road of life together.

The young wife was surprised to find among her husband's belongings the tiny muslin square fashioned by her own hand, and treasured during all these years. Not long since, having been assigned the place of organizer of missionary societies in the towns contiguous to her home city, she took with her the little handkerchief as an object lesson to some who might desire to start out in missionary work. We do not know but that the simple recital influenced many others.

FOR FEVERISHNESS AND ACHING. Whether from Malarious conditions, Colds, or overheating, try CAPUDINE. It reduces the fever and relieves the aching. It's Liquid—10, 25 and 50 cents at drug stores.

A very interesting missionary work has been brought to the writer's attention by one who was privileged by taking part in it. Dr. Stearns, pastor of the Reformed Episcopal Church, of Germantown, Pa., was brought into individual touch with some enterprises outside of his own congregation which he wished to further. One of his methods of doing this is to visit, on week days, other cities, New York, Baltimore, Washington, and to hold a meeting of about one hour, made up of Christians of every name. One of the city pastors usually opens the meetings with prayer and the passage from which the Sunday School lesson is taken is read in concert. Some memory verses, before selected, are repeated by all. Dr. Stearns comments on the Sunday School les-

\$3.50 Recipe Cures Weak Men - - - FREE

Send Name and Address Today
—You Can Have it Free and Be Strong and Vigorous.

I have in my possession a prescription for nervous debility, lack of vigor, weakened manhood, failing memory and lame back, brought on by excesses, unnatural drains or the follies of youth, that has cured so many worn and nervous men right in their own homes—without any additional help or medicine—that I think every man who wishes to regain his manly power and virility, quickly and quietly, should have a copy. So I have determined to send a copy of the prescription, free of charge, in a plain, ordinary sealed envelope, to any man who will write me for it.

This prescription comes from a physician who has made a special study of men, and I am convinced it is the surest-acting combination for the cure of deficient manhood and vigor—failure ever put together. I think I owe it to my fellow man to send them a copy in confidence, so that any man, anywhere, who is weak and discouraged with repeated failures may stop drugging himself with harmful patent medicines, secure what he believes is the quickest-acting, restorative, upbuilding, SPOT-TOUCHING remedy ever devised, and so cure himself at home quietly and quickly. Just drop me a line like this: Dr. A. E. Robinson, 4787 Luck Bldg., Detroit, Mich., and I will send you a copy of this splendid recipe in a plain, ordinary sealed envelope free of charge. A great many doctors would charge \$2.00 to \$5.00 for merely writing out a prescription like this—but I send it entirely free.



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son, a hymn is sung, perhaps, and then he gives the most recent facts connected with the enterprises which are so dear to his heart. An opportunity is given for contributions to these missionary needs, with the privilege of making selections of some special object and the meeting closes. A young friend who attends these meetings in Washington gives testimony to their helpfulness. Dr. Stearns defrays his traveling expenses from these gifts and the remaining funds are all given to missions.

J. T. J.

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And Build Up the System

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Union.

On Monday night after first Sunday in September the writer began a meeting with Pastor E. U. Hill at Union, Miss., which lasted for twelve days. The writer did the preaching except for three services. The meeting was a success from the start. The pastor had things in fine shape for a meeting. The people were there in large numbers. I never saw a church more anxious for a meeting. There were thirty-four additions to the church, twenty-two for baptism. It was one of the most glorious meetings I ever saw. Bro. Hill is happy in his work and much beloved by his people. No man in the State deserves more credit for what he has done than Bro. Hill. At the close of the meeting the church gave him an indefinite call and voted to begin at once the erection of a new brick church. The pastor and people are very much in love with each other and are hopeful for the future. It was a touching scene to see the pastor baptize his oldest child, Ollie, into the fellowship of the church. May the blessings of God rest upon him, his noble wife and the church.

Yours for the Master.

J. R. Nutt.



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P 2

It was in this very cottage in Brookside, 15 miles from Birmingham, Ala., that three Italians nearly died of Fever. They had been sick 3 months. Johnson's Tonic cured them quickly—read letter below:



Brookside, Ala., May 4, 1908.
The two physicians here had 3 very obstinate cases of continued Malarial Fever. All were Italians and lived on a creek 50 yards from my store. These cases were of three months standing, their temperature ranging from 100 to 104. The doctors had tried everything in vain. I persuaded them to let me try Johnson's Tonic. I removed all the printed matter and let the medicine go out in a plain bottle as a regular prescription. The effect in all three cases was immediate and permanent. They recovered rapidly and there was no recurrence of the Fever.

S. R. SHIPLETT.

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The bed is solid oak, 78 inches, with a 16 inch quartered panel in headboard and 8 1/2 inch quartered roll on foot. The dresser measures 40 by 20 inches on the top, has four drawers, full swell quartered oak top drawers, with a French beveled mirror 24 by 30 inches. The washstand has a shaped top 22 by 18 inches, full swell quartered oak top drawer and French plate mirror 12 by 20 inches. This suit would retail anywhere for \$35. Money refunded if not satisfactory. Goods shipped anywhere securely packed. Send your order at once—you will never have another chance.
Tennessee Valley Furniture Company,
New Decatur, Ala.

Notice.

To churches of Lebanon Association:

Please send me at once the names of delegates from each church. The Association convenes Thursday morning, October 28, with the West End Baptist Church of Laurel, Miss. We are expecting a large delegation; and let each church send list of delegates so we will know something about how many to provide homes for.

Bro. editor we extend to you an invitation.

R. R. Jones.

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Pearl River Baptist Association.

Tuesday morning, Sept. 9, 1909, at 11 o'clock, the ninetieth annual session of the Pearl River Baptist Association convened with China Grove Church, sixteen miles southwest of Columbia.

The editor of the Progress was accorded the pleasure of a seat in the buggy of Mr. E. R. Applewhite, treasurer of the Association, who was an agreeable companion and an old-time friend and to whom we are greatly indebted for the means of transportation, as well as other courtesies. We left Columbia promptly at six o'clock and after a dusty drive over hills and through virgin pine forests, reached the church, situated at the foot of a hill, in a sort of hammock, at a little past 10 o'clock. Greetings among the brethren and sisters of course occupied a few minutes and it was 11 before the people began to gather in the house at the call of the moderator.

Right here, in the beginning, we would like to say a few words about Baptist Associations. It may possibly appear a little singular to inject explanatory matter in writing about such an old-time institution as a Baptist Association, but we doubt not there are a great many seemingly well-informed people in this country today who know little, if anything of the objects and aims of a Baptist Association.

An Association is a company of churches banded together for the transaction of such parts of the Lord's business as can not very well be accomplished in any other manner. Its purposes are to gather data, disseminate information and strengthen the churches. Its powers are such as are delegated by the churches themselves. Its operations are purely suggestive, for every Baptist church is a sovereign, independent body and acknowledges no authority except God and His revealed Word. The hard-shell, anti-missionary Baptists are fast playing out and the modern church of today is missionary in spirit and in deed. The great underlying principle, the

fore, that actuates and moves the Association is that of missions. Other objects are cared for as their relative importance demands, but the fostering and propagation of the mission cause is the real work of the Association. It is the purpose also of an Association to cultivate a more friendly and brotherly spirit among the churches, to lead, encourage and assist the churches in all things essential.

The Pearl River Association is composed principally of churches located in Marion county, though two are in Pike and one in Lamar. Fourteen churches constituted the body before this session began. Caney church withdrew to join another Association, while four other churches petitioned for and were granted recognition, viz: Edna, Improve, Morgantown and Emanuel (Hub), leaving a net membership of seventeen. This Association many years ago was one of the strongest in South Mississippi and its territory embraced the churches of five or six counties, including several churches in Louisiana. The increase of population and the matter of convenience caused the formation of other Associations within the territory, until now the Pearl River is reduced to a very small body and but little remains of the original except the name. However, all of the churches are within a day's journey of each other, they are more united in interests and we shall expect to see a greater work accomplished in the future than has ever been done.

The introductory sermon was preached by Rev. L. D. Posey, of Silver Creek, which was the only sermon of the session, but it was a good one and gave us all something to think about. After a bounteous dinner, the Association convened in regular session, heard the reading of the letters from the various churches and organized by the election of the following-named officers: Dr. H. Guy Hathorn, moderator; Joseph Dale, clerk and E. R. Applewhite, treasurer. Routine business constituted the work of the first day

and the Association adjourned till nine o'clock Wednesday morning. Reconvening the following day at as near the appointed hour as is possible for a body of Southern people to get together, after a few preliminary remarks, the Association got down to the work of discussing the reports of the various committees, beginning with the Orphanage and following with Sunday Schools, Ministerial Edu-

Attention, Fathers and Mothers.

When you were a child your parents cured your boils, old sores, chronic ulcers, bone felons, carbuncles, poison oak and many other ailments with "Gray's Ointment." For over half a century it has been the honored family remedy in thousands of homes throughout America and foreign countries. If you are not using it in your home regularly, it is because you do not appreciate how helpful and indispensable it is to every parent. Get a box for 25c at your druggist's, or if you have never used it, write us for a small sample, which we will gladly send free post-paid to demonstrate its value to those who do not know it. Address Dr. W. F. Gray & Company, 812 Gray Building, Nashville, Tenn.

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You may be laying up for yourselves much future suffering, by not treating your ailments promptly, (before they have a chance to become chronic), with that well-known female remedy, Wine of Cardui,—about which you have so often heard.

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Try it that famous medicine, Cardui, which has helped so many others, will help you.

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Read what Mrs. Mary Hudson, of Eastman, Miss., says about her young sister: "While staying with me, and going to school, my young sister was in terrible misery. I got her to take a few doses of Cardui and it helped her at once."

"I have taken Cardui myself and believe I would have been under the clay, if it had not been for that wonderful medicine."

"Now I am in better health than in three years."

Try Cardui.

cation, Temperance, Woman's Work, Missions and Nominations. The discussions were full of enthusiasm, advanced thought and at all times harmonious. They reflected a spirit of progress that was good to see. One of the features of the day came during the discussion of the report on Orphanage, when Bro. E. B. Richmond, a layman, undertook to tell of some personal observations in the orphanage work. He became so full he could hardly proceed and the delegates, catching the spirit, wept with him. The moderator, who is nothing if not practical and knows exactly what to say and when to say it, arose and said: "Brethren, it's a good time to 'take up a collection.'" No sooner said than done, with the result that a cash collection of \$18.55 was taken up for the Baptist Orphanage at Jackson. The report on Ministerial Education brought out in the discussion that Rev. W. T. Graves of Goss needed help to attend college. Consequently, pledges and cash were given him amounting to \$52, which we think will easily be increased to \$75, as one of the churches—Magee's Creek—has already sent in \$1.15 more than she promised.

The report on Missions by Rev. S. A. Wilkinson sounded the keynote of the Baptist position and the discussion that followed only served to emphasize and make stronger the absolute and positive need of the hour. Higher ground was pleaded for, and in accordance with the recommendation of the committee an apportionment committee was appointed, composed of one delegate from each church, which, after deliberating, reported that they would undertake to raise during the coming associational year \$740 for missions, being an increase of about \$250.

Thursday morning the Association met at 8:30 o'clock and resumed business that had been left for the third and last day. Some of the reports were adopted without discussion. They were disposed of in the following order:

Apportionment, Publications, Laymen's Movement, Obituaries, Pastoral Support, Discipline, Mississippi College and Finance. The usual resolutions were adopted and the Association adjourned to meet with Philadelphia Church at Goss on Tuesday after the first Sunday in September, 1910.

Enough Sleep for Children.

Jean Williams, M. D., who is conducting a department of advice to mothers for Woman's Home Companion, says in the October issue:

"Let me say a few words to the mothers who forget that their growing children need long sleeping-hours, in order that healthy growth shall be continued and a well-organized nervous system become established. It is especially important that good judgment shall be exercised during puberty. Great physical demands are made at this period, and the wise mother makes every effort to avoid for her children unnecessary dissipation of energy."

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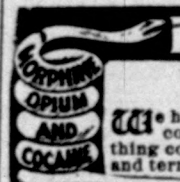
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TO ALL TICKET AGENTS:

Refer to Passenger Circular No. P-914, and be advised that after Wednesday, Sept. 15th, 1909, the Gulf & Ship Island Railroad will discontinue the sale of excursion tickets to Gulfport, Miss., on Wednesday.

Week End Rates (tickets to be sold for Saturday evening and Sunday morning trains, good returning Monday) will remain in effect until further advised.

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No. 4	
Lv. Gulfport.... 7:40 A. M.	4:25 P. M.
Lv. Hattiesburg. 10:30 A. M.	7:43 P. M.
Ar. Jackson.... 1:55 P. M.	11:00 P. M.

COLUMBIA DIVISION
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No. 101 102
7:30 A. M. Lv. Xenodochia Ar. 9:25 P. M.
1:40 P. M. Ar. Gulfport Lv. 2:45 P. M.
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2:30 P. M. Lv. Jackson Ar. 10:15 A. M.
6:20 P. M. Ar. Columbia Lv. 6:10 A. M.
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Editor of Baptist Chronicle.
Published, Alexandria, La.

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three days at Martin's Bluff. Two
for baptism and others to follow.
A. C. Watkins.

Growth in Mission Study.

(By T. B. Ray).

The remarkable growth of interest in mission study has encouraged the Educational Department of the Foreign Mission Board to prepare itself for a great advance in the organization of mission study classes. Everywhere the members of former classes are saying that they are going to take up new courses and people who have not tried this phase of work are declaring they will organize classes this fall. Already thousands upon thousands of our people have engaged in the study of missions in these mission study classes.

We are confident that this fall will witness a very decided increase in the number of those who enter these mission study classes. But we have a great anxiety. Our anxiety is not lest we should have fewer undertake the work in the mission study classes, but lest the many who see this work to be their duty and privilege will put it off and finally fail to reap its rewards. So we want to urge that the mission study classes be organized at once. This fall season is the very best time for this work and the mission study classes will get a great impetus by being started early. Organize your mission study class now.

What is a mission study class? It is a group of people ranging in numbers anywhere from three to twelve. It meets once a week for one hour for a period of ten weeks, which time is required to complete one of the text-books. It studies an especially prepared text-book upon some country or mission theme. It is an addition to all of the other work engaged in by the members who undertake it.

Where do you get the literature? The text-books and helps are to be had from the Educational Department of the Foreign Mission Board, of Richmond, Va. Full information about these text-books and helps will be sent upon application. Courses can

be had upon almost every field and phase of missions.

When should you do this? It is exceedingly important that the mission study classes be organized at once.

What will the mission study class do for your church? It will most probably bring to it a new vision of the world's needs, a deeper prayer life, and a better consecration to the Lord's cause.

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A brief sketch of a summer's work as pastor and helper:

Mt. Pelier.

On the fourth Sunday in July I went to this place to help Bro. S. R. Houghton in a meeting. We continued seven days. The church was greatly revived. Three were baptized as a visible result of the meeting. Bro. Houghton is a noble fellow and has a good people to work with.

From Mt. Pelier I went to Union Hill Church, one of my fields of labor in pastoral service. We had a pleasant meeting, the pastor doing all the preaching. The church being welded more closely together in love and fellowship was the only visible result. I have been pastor here only this year. The church is in the heart of an anti-board element which makes it a little hard to handle or to move to activity.

The week following the second Sunday in August I remained at home in Shannon and attended the meeting at the Methodist church. Evangelist McIntosh did the preaching. McIntosh ought to be a Baptist. He preaches the doctrines of the Bible as I never heard any other Methodist preach them. Atonement, by the blood, regeneration of the spirit, eternal salvation was the central thoughts of his sermons.

Then beginning on the third Sunday in August at the Baptist Church, Shannon, we had a feast of Gospel preaching from that man beloved and favored of the Lord, Dr. G. M. Savage, of Jackson, Tenn. For a full week he preached as only a man of his faith and culture can. His preaching was gladly received by the people of all creeds. At the close of the week we felt we had been

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drawn closer together and closer to God. The church powerfully strengthened, one baptized and others yet to come that we know of. May God's richest blessings rest on this man of God at whose feet I learned many of the great things of the Bible while in school in the Union University of Jackson, Tenn. He is indeed a great man.

From Shannon I went to Ponticola where Bro. J. F. Tully did the preaching to the entire satisfaction of all, so far as this scribe knows. Tully is a good preacher as well as a good man. He was raised a Catholic, but is a true blue Baptist now and preaches the Bible doctrines with power. The meeting would be called a failure by some who look for numbers of converts and additions to the church, but to those who attended the services, and they were many, it was a glorious meeting. This church was almost dead when we came to it as pastor two years ago, but it is rallying and will in the near future take on its old glory if present indications are carried out. God grant it may be so.

On the first Sunday in September I went to Troy to preach to Bro. Tully's people there. I found a loyal people, with a loyal pastor. I have never in all my ten years' ministry had a more earnest people to preach to. I think I witnessed the greatest victory over self in a Christian life at this place I have ever had the privilege to witness. The results of this meeting cannot be told, but three were baptized at the close. Some church who has no pastor and even some who have would do well to call Tully for their undershepherd. He is a noble Christian and a good preacher.

From Troy I went to another of my churches, Evergreen Church, the best church in the old Judson Association, not the largest but the best because they will have perfect fellowship. The only church I ever saw that absolutely settled all troubles without friction and once settled it is forever settled, never to be mentioned again, in the church or out of it. Christ-like, isn't it? The people were very busy, but we had a good meeting. Baptized one, received two by letter, church greatly strengthened. We had

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I want to send you a complete ten day's treatment entirely free to prove to you that you can cure yourself at home, easily, quickly and surely. Remember, that it will cost you nothing to give the treatment a complete trial; and if you should wish to continue, it will cost you only about 15 cents a week, or less than two cents a day. It will not interfere with your work or occupation. Just send me your name and address, tell me how you suffer if you wish, and I will send you the treatment for your case, entirely free, in plain wrapper, by return mail. I will also send you free of cost, my book—**"WOMAN'S OWN MEDICAL ADVISER"**—with explanatory illustrations showing why women suffer, and how they can easily cure themselves at home. Every woman should have it, and learn to think for herself. Then when the doctor says—"You must have an operation," you can decide for yourself. Thousands of women have cured themselves with my home remedy. It cures all, and effectively cures Leucorrhoea, Green Discharges, Painful or Irregular Menstruation in Young Ladies, Pimples and health always results from its use.

Wherever you live, I can refer you to ladies of your own locality who know and will gladly tell any sufferer that this Home Treatment really cures all women's diseases, and makes women well, strong, plump and robust. Just send me your address, and the free ten day's treatment is yours, also the book. Write today, as you may not see this offer again. Address **MRS. M. SUMMERS, Box 232 - South Bend, Ind., U. S. A.**

Rev. W. A. Thornly with us for three services in this meeting. He is a good preacher and is doing a good work in this association. Will devote one-fourth time to associational mission work next year.

I then spent one week with Thornly and the Ballardville people in which time we had a good meeting with a noble people. The results are beyond description. The church is united as never before, perhaps. They are just completing a magnificent

church building at a cost of about a thousand dollars. It is beauty for a rural district church. They only lack about one hundred dollars having it paid for and will raise that easily. The Lord delights to bless a people who do that way and so blessed them with four for baptism and others by letter.

So closes a summer of pleasant work for God and His glory. To Him be all the praise, through Christ. Amen.

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Those who suffer from catarrh know its misery. There is no need of this suffering. You can get rid of it by a simple, safe, inexpensive, home treatment discovered by Dr. Blosser, who, for over thirty-four years, has been treating catarrh successfully.

His treatment is unlike any other. It is not a spray, douche, salve, cream, inhaler, but is a more direct and thorough treatment than any of them. It cleans out the head, nose, throat and lungs so that you can again breathe freely and sleep without that stopped-up feeling that all catarrh sufferers have. It heals the diseased membranes and makes a radical cure, so that you will not be constantly blowing your nose and spitting, and at the same time it does not poison the system and ruin the stomach, as internal medicines do.

If you want to test this treatment without cost, send your address to Dr. J. W. Blosser, 204 Walton street, Atlanta, Ga., and he will send you by return mail enough of the medicine to satisfy you that it is all he claims for it as a remedy for catarrh, catarrhal headache, catarrhal deafness, asthma, bronchitis, colds and all catarrhal complications. He will also send you free an illustrated booklet. Write him immediately.

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Kosciusko Association.

It meets at Pleasant Ridge Church on Oct. 15. All visitors and delegates coming to the Association by rail will please notify us and they will be met at McAdams as follows: Those coming via Durant will be met Friday a. m., Oct. 15, at 7:30; those via Kosciusko at 10:30 a. m. on the same day. Also conveyance from Sallis Thursday evening.

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It is weather, wear and trouble-proof, all because it is made of perfect roofing material in a perfect way. It is superior to plain tin, because the Cortright Metal Shingles are cut in comparatively small pieces and so stamped that they interlock, requiring nails only on one edge—fewer nails than any kind of roofing. The free edge is held by the fastened edge of the preceding shingle, which allows stretch in heat and shrinkage in cold without tearing at the nailholes, and all are painted on both sides before shipment.

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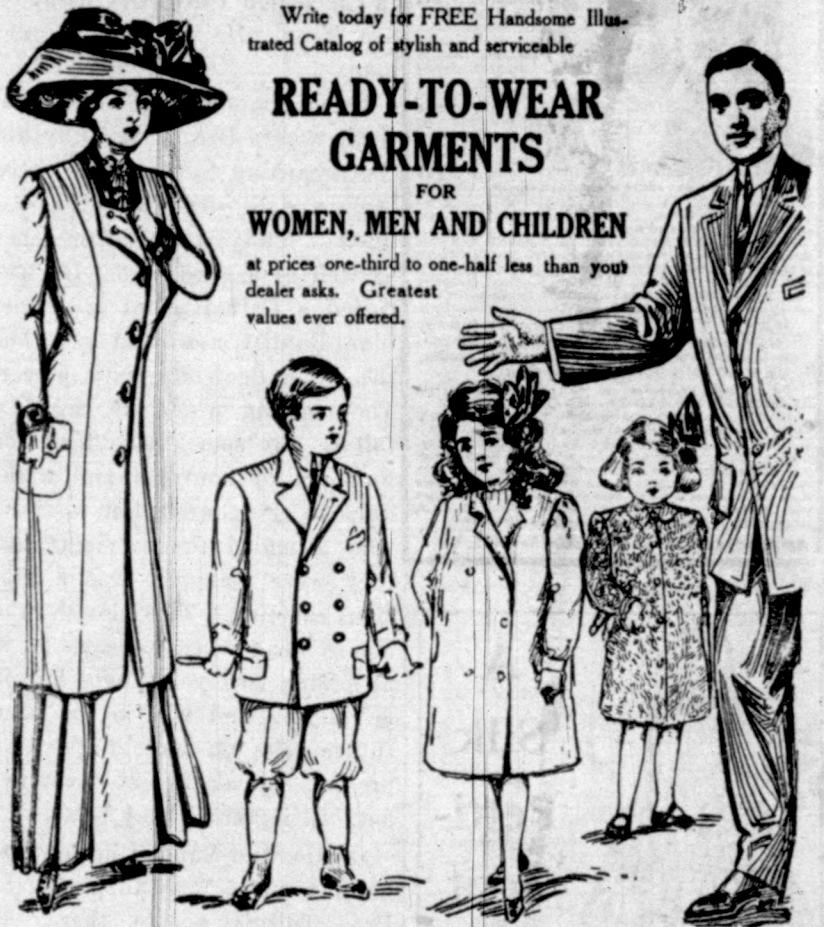
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